

JIHAD IN ISLAM: A MISINTERPRETED AND MISREPRESENTED TERM

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Abstract

Among many concept in Islam, the concept of jihad has evoked varied and illogical, terrified reaction among people across the globe. Many people believe that jihad is meant for torture and snatching life, honour and property of non-Muslims, which is a much misrepresented and misconceived concept. Many organization among Muslims too misrepresent and ill-conceived this concept and left the core philosophy of jihad. In this way orientalists and anti-Muslim forces by pen and sword got united against Muslims across the globe and focused their attitude towards anti-jihad campaign. But the philosophy of Jihad in Islam is mainly rooted in justice and to overcome forces of tyranny, oppression and imperialism in all its forms. An attempt is made to analysis all events and thoughts related to jihad and forward a true, authentic and real picture portrayed in sha'riah. So that people globally understand its true nature and be acquainted with the misrepresentation of the concept and thought.

Key words: *Jihad in Islam, Misrepresentation, Misinterpretation, originality of the thought*

Islam emerged as a unifying religion with unifying character and deterred all sorts of life styles based on cruelty and oppression. From

East to West, people were divided into elites and generals on the basis social rank and religious authority. The general class was ill-treated and made beasts of burden. At the outset of Islam, people got relief in Arabia and echo of such forbearance and justice was sounded in neighbouring lands and reached to West during its zenith period. Islam rejected elitism and professed equality before law. The elite class rejected social equality and resisted harshly Islamic voice by declaring it, foreign and strange agenda of Prophet Muhammad (pbuh). They used all sorts of cruelties against the followers of Islam, drove them from their home land and forced them to migrate to different parts of the then world. When Islamists under the able leadership of Prophet Muhammad (pbuh) succeeded to establish their state in Madina, the neighbouring rulers got alarmed along with Makkan's attempted to invade Islamic state so as to extinguish the voice of Islam for ever. Islamic being divine in nature received the call to fight back against the colonial invaders in self-defence which in history is known as "*Jihad*". It is divinely proclaimed struggle to uphold the cause of people whose rights were snatched by oppressors. It is also called a way to set right oppressors and bring them on right track. In pre as postmodern era, orientalist scholarship propagated the thought that Islam spread through sword and misinterpreted the concept of *jihad*. In 20th century onwards when conversion rate towards Islam increased and people realised the justice and equality of Islam. The process of misinterpretation by oriental scholars entered in to new phase, when western military agencies in corporation of some Middle Eastern countries funded some militant

organization so as to give harsh set back to Islamic concept of *Jihad* and termed it as barbaric and in human. It is observed that people misrepresent and misinterpret ideas, concepts, themes and perspectives for gratification of their agenda. This misrepresentation and wrong interpretation creates hatred, biasness and resulted loss of life and property at very high scale. Political goons and religious fanatics intentionally and unintentionally performed such activities to achieve their staged and manufactured objectives without considering into account the realistic and pragmatics view of Islam. But at modern day conflict between oppressors and Islamists, the ideology of *jihad* remains prominent and has been declared as Just or Holy war¹ by western powers. The philosophy of *jihad* is to struggle for the right cause accomplished through representation of people well aware about its all provisions. The modus operandi of *jihad* is based on the thought of liberating people from the clutches of oppressors who impose their vicious will upon them for achieving their desirous aims. It is a well-established fact that it is meant for human liberty, implementation of Justice and to create equality. Equality because all humans are equal as “beings”. But this is possible only when struggle for divinity shall be performed through divine guidance and all its principles will be taken into consideration. *Jihad* has two basic parameters in Islam, one to liberate one’s soul from greed and other selfish gratifications. This form of *jihad* is called *Jihad bin Nafs*. It helps to liberate one’s soul from the following inhuman activities, cruelty, hatred, abusing others, narrow-

¹H.M. Zawati, Is *jihad* a Just War? War, Peace, and Human Rights under Islamic and Public International Law (2001) 55-58.

mindfulness and grudge. It is achieved through developing patience and respect for others at equal footing. While as other form of *jihad* is to struggle for the people who are entrapped, crucified, terrorised and oppressed in any land without any just cause. Their Socio-economic resources are exploited and religio-political sovereignty is snatched from them. Regarding both forms of *jihad* ample information is available in Sha'riah in order to understand it properly, objectively and in its true nature.

Jihad, is a term used for inspiration to struggle for justice in order to overcome tyranny. But perception of Islamic *jihad* has been misunderstood, misrepresented and misconstrued by many scholars among Muslims and non-Muslims. Whenever the word *jihad* is used, it is wrongly interpreted as holy war against non-Muslim fellows. In reality its philosophy is to make an endeavour up to its outmost level for the right cause and to establish peace and justice.²

Imam Sarakhsiy, defines aman as a “practice of nonparticipation from aggressive activities through killing or capturing, for the sake of God.”³

The Quran requires securing the mustamin, from any immediate threat and later returning them, but only to an alternative place of safety. The Islamic institution of aman has been used throughout Islamic history to provide protection to forced migrants throughout the Muslim World.

Aman is an extension of the pre-Islamic (Jahilaya) practice of ijara, a form

² Abdul-Raheem, Bashir, The Concept of *Jihad* in Islamic Philosophy, American International Journal of Social Science Vol. 4, No. 1; February 2015, p.141

³ Sarakhsiy; Sharh Al-Siyar Al-Kabir, by Hamidullah, Muhammad; Muslim Conduct of State (1987), p.209.

of tribal hospitality ensuring the safety and security of foreigners whilst traveling.⁴

Jihad is directed towards anti-evil activities or a struggle to overcome inner greed and to work counter to malevolent forces perpetuating oppressive policies against fellow human beings. According to Wahidudin Khan, that the impulse to retaliate must be suppressed, feelings of a need for vengeance are actually a “satanic inducement.” To support this conclusion, Khan uses Sura 41:34: “Good and evil deeds are not equal. Repel evil with what is better; then you will see that one who was once your enemy has become your dearest friend.”⁵ It is also expressed to move away from spiritual crisis by striking against evil forces which creates doubts about the divinity in the mind of person especially Muslim. In this regard it becomes duty of all mainstream Muslims to remain active against evil forces which creates doubts in the life of people through philosophies which are of politico- economic and socio-religious in nature. People in Muslim societies are deprived of basic rights and have little options of economic development. Major portion of resources are wasted in civil wars and achieving weapons from other countries. Most of the Muslim states are working against the interest of their own people. States like Bangladesh, Iraq, Pakistan, Afghanistan and Egypt have even become the cause for great misery for their own people.

⁴ Arnaout, G.M.; Asylum in the Arab-Islamic Tradition, UNHCR/International Institute of Humanitarian Law, Geneva, 1987,, pp.14-16

⁵ Maulana Wahiduddin Khan, al-Tadhkir al-Qavim fi Tafsir al-Quran al-Hakim (New Delhi: Goodword Books, 1428.

It is necessary for these states to overcome the pathetic conditions and to recognize change in the Muslim world⁶.

According to Muqtadir Khan, "The Muslim World has yet to recover from the post-colonial moral crisis that they all have experienced."⁷

Struggle in Islam is divided in to two broad categories, *Jihad* Akbar and *Jihad* Asgar. This *jihad* will be waged in three ways in order to achieve objects which are of varying nature. These three ways are by the heart, the tongue, the hand/sword. These refer to the inner, spiritual battle of the heart against vice, passion, and ignorance; spreading the word of Islam with one's tongue; choosing to do good and avoiding evil with one's hand; and waging war against tyrants/ oppressors with the sword.

Most modern branches of Islam stress the inner, spiritual *jihad*. But Islamic law also states that all nations must surrender to Islamic rule, if not its faith. Until that time, all adult, male, and able-bodied Muslims are expected to take part in hostile *jihads* against non-Muslim neighbours and neighbouring lands. The Qur'an (Koran) states that those who die in this type of *jihad* automatically become martyrs of the faith and are awarded a special place in heaven.

For Muslims, there exist two kinds of non-Muslim enemies: *Kafir* (non-believers in Islam) and *ahl al-kitab* (people of the book). *Kafir*, such as Buddhists and Hindus must either convert to Islam or face execution.

Once converted to Islam, it is a capital offense to renounce the faith.

⁶ John L. Esposito, and M. A. Muqtedar Khan, "Religion and Politics in the Middle East," in Deborah Gerner (Ed). *Understanding the Contemporary Middle East* (Boulder and London: Lynne Rienner Publishers, 2000). Also, *Dr. Muqtedar Khan and Dr. Tahir Shad, From Jihad to Salam in Pursuit of Political Change: A Perspective based on Qur'anic Sources*, Journal of Islamic and Religious Studies, JIRS, Vol. 2, Issue. 2, July-Dec 2017, p.2

⁷ Ibid, p.3

People of the book include Jews, Christians, and followers of Zoroastrianism. These people need only submit to Muslim political authority to avoid or end a *jihad*. They may keep their original faith, but their status becomes dhimmi (a protected non-Muslim) and they must pay a prescribed poll tax.

A new arrival on the concept of *jihad* and a true representative of the concept is the work of Maulana Inayatullah Assad Subhani's; *Jihad Aur Ruh-I Jihad* in Urdu language. I particularized this book as base for my paper because it will unblemished lot of misunderstanding created harboured intentionally or un-intentionally by modern day scholarship and some Muslim Organizations, particularly by non-Muslim scholarship but exclusively by orientalist in general.

This book seems a well-documented work which discussed in-deftly all aspects of *jihad* while applying both theoretical and practical aspect of it. According to the author, the concept of *jihad* has been misinterpreted and misrepresented in modern times. In this regard a major role was played by the Western media as well as some Muslim organizations. Therefore, it is the time to understand essence of *jihad* and its reality. Muhammad Asad Sobhani's book "*Jihad and the Spirit of Jihad*" is commendable work and worthy of consideration and research. The scholarly research and perfectionism with which the author has compiled this book is admirable. In addition, the author has discussed extensively the concept through Qur'anic verses and hadith of the Prophet Muhammad (pbuh). He raised his pen against the authenticity of some ahadith of Prophet Muhammad (pbuh). The author has presented the

meaning of the Qur'anic verses and the divine purpose of *jihad* to clear misconceptions about this Islamic activism. He discussed purpose of creation of the universe and explained the role human creation. He further writes, "Surprisingly, terrorism is being perpetrated by people who are vanguard or Brad flag of terrorism",⁸ but in the Muslim world, the concept of *jihad* suffers from ideological contradictions as well as serious misunderstandings. According to Mufti Fuzail-ur-Rehman Hilal Usmani,

"A *Jihad* is to secure for people their rights, terrorism snatches them away"⁹

He further explained, that there is world of difference between *Jihad* and terrorism. It meant for the liberation of people from manacles bondage and slavery in order to restore human dignity, provide them freedom of expression and conscience. Islam strictly prohibits contravention in precincts human civility at all costs.¹⁰ A group of Muslim scholars from Egypt Sheikh Muhammad Sayed Tantawi of Al-Azhar, Ayatollah Ali Sistani Iraq, others from Turkey, Jordan and Saudi Arabia along with the Jordan's King Abdullah-II who hosted the Islamic International conference against extremism and terrorism. In this conference they outwardly rejected the terrorism in its all forms and made a clear cut difference between *jihad* and extremism. The also emphasised and

⁸ Muhammad Inayatullah Assad Subhani, *Jihad Aur Ruhi Jihad* in the light of Quran and Sunnah, Hidayat Publishers and Distributors, New Delhi, p. 2

⁹ Mufti Fuzail-ur Rehman Hilal Usman, *Fatwa against Terrorism, Communalism Combat*, July-August 2006, No.117, p.18

¹⁰ Ibid, p.18

“urged Muslim states to harmonise their schools of Jurisprudence” to coup up with the religious extremism.¹¹

Explaining the reason, he argues that the Muslims have left aside the initial and middle stages of the struggle and have given more importance to the last stage, namely armed *jihad*. As a result, the Muslim world has fallen into disarray. According to Mark Guard, “The doctrine of *jihad* articulates the duty of Muslims to expand the Muslim *ummah*, “to bring as many people under its rule as possible. The ultimate aim is to bring the whole earth under the sway of Islam”¹² while as Syed Inayatullah Subhani says, *jihad* is not against any race, nation or country, but it is against the oppressors who assert their power by oppressing the people.¹³ Moreover, *jihad* is not the name of forcibly converting non-Muslim nations to Islam and receiving *Jizyah*. It is one thing to force conversion, which the Koran forbids; but it is another to conquer territory in the name of God and — from the Muslim vantage point — for the welfare of people who stand to benefit from imposition of the holy law¹⁴. It is only against oppressors who snatched the rights of oppressed people. This book has a total of thirteen chapters, in addition to the last letter and the list of books are included. In the first chapter, the meaning of *jihad* is explained from its various perspectives. The purpose of *jihad* and its aims and objectives are explained through verses of the Qur'an. It was called piety, obedience to God, and sincere and pure invitation, but

¹¹ Ibid, p.19

¹² Mark Guald, *Understanding Jihad*, Policy Review, February & March 2005, 15

¹³ Muhammad Inayatullah Assad Subhani, *Op. Cit.*, pp.5-6

¹⁴ Ignaz Goldziher, *Introduction to Islamic Theology and Law* (Princeton University Press, 1981), pp.55-56

also explained that it was a part of the prophetic method which did not have any aspect of oppression, barbarism or selfishness. At present, it is the only guarantee of the success of humanity. The spirit of *jihad* has been presented and it has been called the benevolence and benevolence of all humanity.¹⁵ On the other hand, goodness is irrigated and evil is uprooted. Further, it is necessary for the sake of Allah to save human beings¹⁶ from the black wind of oppression, perpetuated by Pharaohs, Nimrod, Genghis and Halagu of different ages. It is also emphasized that *jihad* is to help the oppressed ones.

Inayatullah Subhani have formulated to explain the purpose and objectives of *jihad* by considering it anti tyrannical, and rejects the opinions of four scholars on grounds that not a single Qur'anic verse support their argument. The Holy Prophet never used force for domination of Islam, but fought to suppress tyranny. Therefore, the war of liberation is against oppression so that man can breathe in the open air and meditate in his life and surely find the Lord. Moreover, it was rejected that the Arabs had two options, the sword or Islam and such thoughts are against the exaltation of the Prophet Muhammad (pbuh). *Jihad* is the name of effective strategy and organized struggle to repel and prevent evil and wickedness. The objective of *jihad* is to end oppression and establish peace. The negation of war with the infidels and the need for *jihad* against the militant infidels were enacted in various forms. And the explanation given through examples, *Hadrath Sulaiman*

¹⁵Muhammad Inayatullah Assad Subhani, Op. Cit., p.2

¹⁶ Ibn Ishaq, *The Life of Muhammad*, trs. A Guillaume, Oxford University Press, Karachi, 2004, p. 547

and Queen Saba. He writes that Queen Saba had enslaved the people completely argues through Surah An-Naml verse 3 of the Qur'an writes that Ma Malakat Imanikum i.e. enslaved and oppressed.¹⁷ In addition, it is clear from the Qur'anic verse that the Queen of Sheba confessed oppression during conversation. The fifth chapter is mistakenly written from page number 7 to the seventh chapter. In fact, the fifth chapter is presented as the essential elements of *jihad*. In it, difference between, Islamic *jihad* and non-Islamic war is mentioned because Islamic *jihad* is meant for the pleasure of God for which five principles have been mentioned as necessary ingredients - high faith and strong solidarity, good leadership, perfect planning and free and strong empire. It is necessary to mention that some groups backed by colonial forces in modern times, especially *Da'aiSh* (ISIS) has justified bloodshed by misinterpreting and exploiting the Khilafah, which goes completely against objectives and purpose of Islamic government or the Khilafah. It was presented in the context of the Muslim Brotherhood who forced Israel to chew-Cud, which is enviable and inevitable.¹⁸ Muslim Brotherhood persevered Egyptian people from oppression of secular policies and didn't compromised on the principles of its struggle. "The Islamic *jihad* is the noblest of endeavours and its method of realisation is the most sublime and exalted. For Allah has forbidden aggression. . . ." ¹⁹ According to Syed Inayatullah Subhani for such people, there is a promise of Allah and guides them on the paths of success and lives with

¹⁷ Muhammad Inayatullah Assad Subhani, Op. Cit., pp.86-120

¹⁸ Ibid., p.152

¹⁹ Ibid., pp.161-167

them. The essential elements of *jihad* have been termed as *jihadi* activities and a mercy for humanity. Such a *jihadi* system has been conceived as acquittal slaves and deracinating the oppressors.²⁰

Inayatullah Subhani calls *jihad* a cure for oppression and an antidote to every poison. According to him, *jihad* is preordained to stop the evil of Juggernaut (Tâghût) and oppressors, but some selfish Muslim intellectuals have misinterpreted it and declared it useless they to safeguard their selfish desire and to remain in the good-books of Juggernaut. For this very purpose they continue to advocate for their tyranny. Notable among them are spiritualists and Sufis. All their power is devoted to the loyalty of Tâghût, and discourage every composed, perceptive and sensible movement. In this way they distort image of Islam to please the Tâghût. يُحْكَمُ بِمَا أَنْزَلَ اللَّهُ is the measure the true Islamic character and distinguishes between truth and falsehood. Islam is a matter of peace and cannot be established until there is no rescue from the oppressors. Therefore, the aim of Islam is to eradicate corruption so that every settlement, house, mosque and the church come under the shadow of peace so that every human being can feel safe even in the darkness of night. It is necessary to understand that to make peace with oppressive rulers and governments is not confirmed by the Qur'anic verses because those who make peace with oppressors, do not trust in God Almighty. The task of the Muslim Ummah is to establish justice and freedom from oppressive rulers and organizations. However, if the enemy incline towards peace, then the Muslim *Emir or Imam* can

²⁰ M.A. Khan, *Islamic Jihad: A Legacy of Forced Conversion, Imperialism and Slavery*, Printed in the U.S.A. by Felibri.com, p.75

make peace²¹ for setting up of Justice. Muslim Ummah is not unaware of the source of its honour and power. The Qur'anic principle has been summed up: "And prepare for the competition of what you can prepare the equipment of power".²² According to author high explosive weapons should not be manufactured (Reviewer: In modern times, destructive weapons are desperately needed for competition so that power can be balanced, otherwise there will be destruction like Saddam's Iraq, Gaddafi's Libya and Bashar's Syria). He further writes that Muslim Ummah is mentally and militarily subjugated but Wisdom and intelligence play an important role in overcoming this helplessness, because wars are won either by force of arms or by wisdom, otherwise the in earlier Islamic era, non-Muslim armies were very large in number. In *jihadist* activities this regard Unity and collectivism plays key role and collectivism is the key to success. In the chapter "Etiquettes of *Jihad*" clearly states that war is permissible for those who are oppressors or tyrants and regulations were laid for fighting and killing. The use of firearms in *jihad* (to avoid unnecessary destruction and to make safety of non-combatants necessary) and looting was banned because the element of *jihad* is meant for selflessness. In addition, tried his best to explain purpose of *jihad* and warn oppressors to stay away from tyrannical activities.

Phonologically or from dictionary point of view the word struggle means to work up to ones outmost level and to utilize one's full capabilities to overcome worst situations and harsh difficulties which goes against

²¹ Ibn Ishaq, p. 505

²² Syed Inayatullah Subhani, Op. Cit., p. 5

divinity and one human consciousness. By the way, main objective of *Jihad* is to convey true, authentic, the right and true counsels to a tyrant ruler²³.

A good number of scholars discussed the term *jihad* within their own understanding and perspectives. *Zuhaili*, a renowned scholar defined *jihad*, that is in line with the Sha'riah law is devoting all the abilities to defend ourselves against oppressors, either with life, property or oral account.²⁴ Syed Hussein Nasr consider *jihad*, exertion of efforts while its small portion is concerned to war. He is of the view that *jihad* means fighting against the evil or oppressed forces to save life and property to execute God's will. But restricts one not to fight lavish and worldly desires²⁵. Moreover, keeping in view the significance or quality of *jihad* Yusuf Qardhawi segregated the term *jihad* into three levels. The first and foremost is oppressors who curtail rights of others. First, *jihad* against the visible enemies. Then other category he discussed under the concept, *jihad* against satanic temptations while as the last one is anit-lust or against worldly desires.²⁶ Other scholars, defined *jihad* as a means to establish a just system enforce it for human welfare and consolidated it for future to restrict oppressors. But the best *jihad* is considered the one to develop psychologically to strength brain power, of overcome selfish temptations and to sacrifice the wealth and educating the community²⁷.

²³ Ramlan Tengku Erwinsyahbana Nurul Hakim, The Concept of *Jihad* In Islam, *IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 21, Issue 9, Ver. 7 (Sep. 2016) PP 35-42*

²⁴ Zuhaili, Wahbah, al-Fiqh al-Islamy wa Adillatuhu, GemaInsani, Jakarta, 2011 vol.8, 26

²⁵ Asfahani, Raghib, al-Mufradat li Gharib al-Qur'an, Daar al-'Ilmiyah, Beirut, 45-46

²⁶ Qaradawi, *Fiqh al-Jihad: Dirasa Muqarna li-Ahkamimih wa Falsfath fi Daou'al-Qur'an wa al-Sunnah*, Vol.2, Cairo: Wehbe Press, 2010: 3

²⁷ Ramlan et.al., The Concept of *Jihad* In Islam, *IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 21, Issue 9, Ver. 7 (Sep. 2016) PP 35-42*

In media *jihad* is discussed within few terms without taking the context into consideration. All modern day states too are taking taxes from their citizens.

They exclusively believe in military aspect which Islam considers as last option against oppression. The issue of *Jizyah* is discussed at length and ruling and its true meaning is explained in accordance with contemporary requirements. To support his point of view, opinions of Allama *Yusuf* Al-Qardhawi and Amin Ahsan Islahi were also quoted. The Islamic laws regarding the prisoners are clearer and more gracious than all the laws of the world. *Jihad* (Islamic holy war) is a fundamental foreign policy concept in Islam.²⁸ To avoid confusion about the war prisoners and their killing, it is necessary to study the book *Sharh al-Zarqani* of Ali al-Muhibbullah. *Jihad* is not intended to enslave people but to provide them safety and liberty²⁹ to decide their future without any force. Therefore, apart from its nature and characteristics, should Muslims wage *jihad* in modern times because Muslim world is entrapped everywhere by enemies? In this regard, Muslim world must take stock of its resources and principles, should re-examine all one's preparations, because "without full preparation, to fight and to give or take life is not *jihad*. Simply it is wastage of leftover power without thinking.³⁰ The Prophet (pbuh) did not touch idols in his thirteen years of life in Makkah, need to follow his foot-prints to win hearts of enemies. In this connection,

²⁸ M. Moniruzzaman, *Jihad* and Terrorism: An Alternative Explanation, Journal of Religion & Society, Volume 10 (2008), p.1

²⁹ Slim, Hugo and Bonwick, Andrew; Protection: An ALNAP Guide for Humanitarian Agencies, (London: August 2005), pp.30-33.

³⁰Op. Cit., p.307

division of land useless and wastage of time. Modern scholars are confused about the terms *darul harb* and *Darul Islam* and call them anti-Qur'an and Hadith. These terms are not borrowed but their concept was extracted from Qur'an and Hadith. Another plot and plan to denigrate Islamic Concept of *jihad*, western legal literature, continues to debate over *jihad* as acceptance of international law and its relationship known as *as-siyar*. *Siyar* has been recognised as an integral part of Islamic law and became a fully functional body of the Sharia. Majid Khadduri and Muhammad Hamidullah consider the *siyar* as an inseparable part of sharia which deals with law and custom of the land and treaty obligations which a Muslim *de facto* or *de jure* State observes in its dealings with other *de facto* or *de jure* States in order to safeguard its interest in accordance to Islamic justice³¹.

Moreover the division of land in to different types of *dars* (states) is explicitly in accordance to modern foreign relationship pattern based on friendly states, enemy states and neutral states. But the western scholarship have just concentrated it only two, *darul harb* and *darul Islam* so as to achieve their objectives³². They emphasized on the absolutist character of *darul Harb* and *darul Islam* which is completely against basic character of divine teachings. Kent Bob Huzen while quoting Huntington and Matthew Levitt who intentional used the terminology of absolute evil and *jihadism* to create dissent in the

³¹ Majid Khadduri, The Islamic Law of Nations: Shaybani's *Siyar* (1966) p. 6, Muhammad Hamidullah, Muslim Conduct of State, pp. 11,3

³² Bsoul, L. A. (2007). Theory of international relations in Islam. Digest of Middle East Studies, 16(2), 71-96

intellectual forums in the west who later propagated the same thought.³³ This absolutist feature of *darul harb* is against fundamental teaching of Islam. Quran vehemently declared that if non-Muslim fighter incline towards peace, Muslim too inclined towards peace and trust God. It forbade aggressive warfare in Qur'an:

"And fight in the way of God with those who fight with you, but aggress not: God loves not the aggressors." (Al-Quran; 2:190)

Muslim scholars have noted that this verse implicitly forbids killing non-combatants, including women and children. It demanded that if the enemy sued for peace on just terms, the overture be accepted:

"And if they incline to peace, then you should incline to it; and put your trust in God; He is the All-hearing, the All-knowing." (Qur'an 8:61)

The verse of the Quran outwardly rejects the western notion of absolutist feature of *darul harb*. Muslim scholarship Tariq Ramadan, Farid Panjwani, Javaid Ghamadi and others need to free themselves from western influence about the division of land. The conflicting theories related to Islamic paradigm of jihad are manipulations of western academia and far from pragmatic approach of life. All theories are meant for some purpose and Robert Cox asserted that 'Theory is always for someone and for some purpose'³⁴ and was specifically referring to the Western positivist theories of neorealism and neoliberalism, which

³³ Kent Bob Huzen, *Politics of Islamic Jihad*, (Thesis) University of Canterbury, 2008, pp. 35-45

³⁴ Cox, R. W. (1981). Social forces, states and world order: Beyond international relations theory. *Millennium: Journal of International Studies*, 10(2), 126-155

inherently seek to sustain the power, interests and dominance of the West over the non-West.³⁵

It is observed that up to modern times, West tried always to dominate on the international law scene and its hegemonic character never attempted to consider positively at any level to understand *as-siyar* as modern law of nations, particularly humanitarian law and laws of armed conflict. In modern times, Muslims need to work with broad intent and with open heart to understand the strategic and political objectives of West. For this reason, it has been emphasized to start reformation work at global, because millions of people on earth are unaware of Islamic teachings even an overwhelming majority of the Muslim world is ignorant of such teaching.³⁶ The behaviour of Muslim rulers and terms used for infidels and apostates are also been explained through examples. It is incumbent to have the extraordinary resources to wage true struggle to overcome ignorance. *Jihad* means patience, forbearance, wisdom and prudence to overcome atrocities but not to kill and destroy life and property of innocent people.³⁷ In addition, The Muslim world should improve its image everywhere, in all circumstances as companions of the Prophet Muhammad (pbuh) did. Author emphasizes that Muslims need to strengthen their grip on modern science because it is not only necessary to keep an eye on the speed of time but also the need of the hour and regain one's dignity must return to the Almighty God. At the end of the

³⁵ Acharya, A., & Buzan, B. (2010). Why is there no non-Western international relations theory? An introduction. In A. Acharya & B. Buzan (Eds), *Non-Western international relations theory: Perspectives on and beyond Asia* (pp. 1-25). Oxon and New York, NY: Routledge.

³⁶ Muhammad Inayatullah Assad Subhani, *Op. Cit.*, pp. 335-358

³⁷ *Ibid.*, p.361

book, in the name of the last word, there is a discussion about how the author has compiled the book and discussed his shortcomings. Moreover he writes, it is the result of his immense love for the Prophet (pbuh) that this book has been completed. All sub-headings have been concluded within unconditional relationship with God, for possible success. Special mention is made of apostasy and the issue was left to Allah, because everyone has the right to express their views in the present age, so apostasy is happens within western life style of the present age. In addition to Arabic commentaries, books of hadith, books of jurisprudence and their commentaries, theology, biography and histories, as well as other books, it also gives an idea how enthusiastically, dedication and hard work this book has been compiled. There may be differences on many issues, but from a scientific point of view, this book can be a beacon for meeting the requirements of the present day.³⁸

Conclusion.

Jihad is a methodology orchestrated in Islam to implement justice and equality. Without Justice there would be chaos and disorder and will engulf whole humanity. The insecurity will prevail ubiquitously and create psychological disorder. Jihad is not a permanent doctrine against non-Muslim but against all oppressors who perpetuate cruelty against humanity at any place. In Islam no one can pinch rights of others because all as human beings are equal and discrimination is strictly prohibited in Islam whatever form it exists. If negotiations, councils and discussions fail to achieve the objectives of justice and equality then it becomes

³⁸ Ibid., pp.368-379

necessary for Muslims to apply *jihad* as a method for the restoration of rights and status of oppressed in the earth. It is not against non-Muslims but against oppressed whoso ever he or she may be. *Jihad* does not simply mean just 'holy war' and it certainly does not mean waging war upon Non-Muslims and going out to battle and snatching their property. Dissimilar to it, is a spiritual struggle for every Muslim to purify his or her soul from lavish desires, corrupt practice at individual, local, national and International level. All Muslims are bound to prioritise other's needs over one's own without any discrimination on the basis of colour caste or creed. Basic object of Jihad is, implementation of Justice and obliteration of corrupt practices so that humans feel at ease and exultant. Consequently, to overcome and fight against misnomer about *jihad* and to combat wrongly portrayed and misled image of Islam as religion of Bloodshed, solitarily one need to clarify confusions prevailing about the term *jihad*. The epistemological quest will help to repair such precarious damage, war-mongering misapprehensions so that a true human culture and humanity will prevail under which everyone feel safe and secure.